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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

HYMN

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Hail! Mount of God, whereon with reverent feet
The messengers of many nations meet;
Diverse in feature, argument and creed,
One in their errand, brothers in their need.

Not in unwisdom are the limits drawn
That give far lands opposing dusk and dawn.
One sun makes bright the all-pervading air,
One fostering spirit hovers everywhere.

So with one breath may fervent souls aspire,
With one high purpose wait the answering fire.
Be this the prayer that other prayer controls—
That light divine may visit human souls.

The worm that clothes the monarch spins no flaw,
The coral builder works by heavenly law;
Who would to Conscience rear a temple pure
Must prove each stone and seal it, sound and sure.

Upon one steadfast base of truth we stand,
Love lifts her sheltering walls on either hand;
Arched o'er our head is Hope's transcendent dome,
And in the Father's heart of hearts our home.

—*Julia Ward Howe.*

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

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"To move among the people on the common street; to meet them in the market place on equal terms; to live among them, not as saint or monk, but as brother-man with brother-man; to serve God not with form or ritual, but in the free impulse of the soul; to bear the burdens of society and relieve its needs; to carry on the multitudinous activities of the city—social, commercial, political, philanthropic—in Christ's spirit and for his ends: this is the religion of the Son of Man, and the only meekness for heaven which has much reality in it."—*Henry Drummond.*

Much of the anxieties as well as the perplexities of the minister and his deacons concerning the things to believe and the things to stand for could be avoided if the theological readings could be diverted into sociological channels. If, for instance, *Charities* held as conspicuous a place on the minister's table as does the *Theological Review*. The September number has some wise things to say concerning the "criminal mendicant and court of rehabilitation" and "the proceedings of the congress of the American Prison Association," all of which have an imperative religious interest, very pertinent preaching material.

The readers of UNITY will have much interest in the Henry Simmons Memorial Church, recently dedicated in Kenosha, Wisconsin. The church is a beautiful study in Gothic architecture,—by all odds the purest piece of Gothic work we know of in the west. On Sunday, the 22nd of September, Rev. Newton Mann, of Omaha, the first pastor of the church, preached the dedication sermon. In the evening, Mr. Hawley, of Chicago; Mr. Gilmore, of Madison, and the neighboring ministers of the orthodox churches continued the jubilee. Last Sunday night the Editor of UNITY preached the closing sermon in this series of dedicatory exercises. The beautiful building is a fitting tribute to the radiant life. May it justify the sacrifice, the high art and the resplendent name.

We take pleasure in calling special attention to the visit of the foreign delegates of the International Congress recently held in Boston, to Chicago. Rev. Dr. Hunter, who is to preach at Lincoln Centre next Sunday, is the David Swing of Glasgow. Like him, by the simple power of his thought and the intensity of his spirit, he has drawn around a large and intelligent constituency without the aid of the denominational spirit or the sense of sectarian loyalties. He is an "Independent" who belongs, not to no denomination, but to all denominations. Professor Montet is a follower of John Calvin brought down to date, a man who thinks the thought John Calvin would think were he living today. And Rev. V. D. Davis, editor of the leading Unitarian journal of England—*The Inquirer*—is a great-grandson of "Hen Ddavis Castell Howel,"—the venerable Davis of Castle Howel, the bard preacher, the Whittier of the early Welsh Unitarianism, and he is a worthy "chip of the old block." We congratulate our Chicago readers over the opportunity to see and hear these advocates of light and heat in religion.

This week Marshall Field & Co. has another "opening of the greatest store." One more new building has been completed and another long list of superlatives appears in the advertising columns. The daily papers are resplendent with the dazzling figures. They tell us that it has thirty-five acres of floor space; that it has the largest restaurant in the world; that it has a single dress in stock worth two thousand dollars; that the retail store alone employs upwards of eight thousand people; that it needs seven hundred horses to run its delivery wagons; that it has its own lace factories in Switzerland, linen factories in Ireland, chinaware factories in Germany, and so on and so on. All of these blinding figures justify the apprehension often expressed by UNITY, that this is the most morally debilitating establishment in the city of Chicago, because it thrives not on the needs but on the luxuries and extravagances of life. It is sad to contemplate that child labor reaches its lowest depths of infamy, perhaps, in the candy and artificial flower factories. The elegant dresses are trailed through the atrocities of the sweat-shop in one form or another and the elegancies of life are steeped in industrial disgraces and distresses. Not until men and women carry their religion into their wardrobes and their consciences into their shopping can we expect much progress in morals or in religion.

No more fitting souvenir of the International Congress of Religious Liberals, just held in Boston, could

be devised than the pamphlet entitled "American Pioneers of Pure Religion and Prophetic Liberty." Like everything that comes through the hands at 25 Beacon Street, it is an elegant piece of printing. But the stately typography is matched by the stately contents. Here are seventeen beautiful portraits of great Americans on one page, matched on the opposite page with characteristic quotations reflecting their convictions on the deep matters of religion. Their own words without note or comment. Washington and Lincoln furnish the first and last subjects. Between these faces come those of Franklin, Jefferson, Adams, Josiah Quincy, Channing, Elias Hicks, Hosea Bigelow, Horace Bushnell, Lowell, Holmes, Longfellow, Theodore Parker, Whittier, Curtis and Phillips Brooks. Equally beautiful but no more significant a souvenir is the one entitled "Types of Unitarian Churches." It offers, perhaps, half a hundred pictures of the most characteristic buildings occupied by the Unitarians in America. Aside from the old historic landmarks, which are too few, there is little that is characteristic about these pictures. The modern American church is too often an architectural anachronism,—an attempt to retain the Gothic arch without the fitting elaboration and still more, the adaptation to the climatic needs and the work in hand.

The high school in connection with the University of Chicago, yielding to the conditions of the day, has advanced its tuition from forty to fifty dollars a quarter. Doubtless there is justification for the advance. Presumably the patrons can well afford to face this increased tuition. As it is, it will probably be cheap compared with the payments they make for less important things. But all the same, the rather ominous fact remains that America is menaced with a divided interest in its primary and secondary education. Instead of concentrating the intelligence, the wealth and public spirit of the entire community upon the educational problems of the children, according to the high conception of Horace Mann and the splendid execution in many quarters, there is a tendency on the part of the rich and the favored to withdraw from the public school support, introducing the class line where it ought last to appear. Alas for the children whose parents are too wealthy to become interested and increasingly responsible in the administration of the public schools! Alas for the public school if the impression goes abroad that they are for the poor children, good for those who cannot afford something better. The best school is none too good for the child of the poorest mechanic, and, what is much more important, the best school loses its superlative quality if it does not count such children in its classes. The child of the wealthy needs contact with the child of the toiler more than the child of the toiler needs the help of the wealthy man's money. Let us hold hard onto our public schools.

The Boston Meetings

We will not try to forestall or duplicate our faithful contributor of foreign notes—"M. E. H."—by trying to give a report of the Boston meetings. The Senior Editor of UNITY arrived too late and departed too early to enjoy either the introductory or the closing courses of the feast.

Tuesday morning the streets of Boston, particularly in the neighborhood of 25 Beacon Street, Tremont Temple, and the convenient group of hotels in the vicinity were already made picturesque by the throng which wore the red and blue badges of the International Congress, the former representing the foreign visitors, the latter the home representatives. Only those who enrolled themselves as members and paid the fee were entitled to the badges. The enrollment reached upwards of two thousand.

Perhaps in no other city in America could so large a throng be so comfortably accommodated. Tremont Temple, with its adjoining halls,—King's Chapel, Pilgrim Hall, Channing Hall and the group of churches on Back Bay were all utilized, and whenever a door was opened the room promptly overflowed.

The interest in these meetings did not depend on the program, which perhaps was over reminiscent, historic, and to a degree theological and technical. Many of the foreign brethren, like their American co-religionists, had defective terminal facilities. Perhaps the over-indulgent chairmen failed in their duty in not running on schedule time. But all this counted for little for the spirit of hospitality, cordiality and enthusiasm was in the air, and great things got themselves said and still greater things got themselves felt in every hour and on every hand. From the UNITY point of view the meetings were more significant than perhaps any of those in attendance could realize. The founders and promoters of this organization have builded far better than they knew.

This organization was given being by the Unitarians assembled in Boston seven years ago. The technical name of the organization then given it was "The International Council of Unitarians and Other Liberal Religious Thinkers and Workers." Following the line of other organizations of similar intent, the process of elimination and abridgment in titles has already set in. The logic of the situation eliminated the word "Unitarian" and simplicity canceled the words "thinkers" and "workers" as superfluous. So the advertised name of the Boston gathering was "The International Congress of Religious Liberals," and many, if not all, must have felt that this was but a provisional title. The word "liberal" is more and more a word of doubtful connotation in such matters; certainly insofar as it had a qualifying or limiting significance it was regrettable.

Perhaps the most significant word of the Congress was spoken by Dr. Pfleiderer of Berlin. His subject was "The Tendency of the Positive Religions

to Universal Religion." This Congress helped mightily this tendency at all the meetings. The absence of Jewish spokesmen on the program and adequate representatives of that ever increasing progressive element inside of the orthodox churches was noted by the papers. Secretary Wendte in another column explains the unfortunate misunderstanding concerning the Jewish friends. Certainly in America the contentions of this Congress find no more effective interpreters and defenders than in the ranks of our Jewish co-workers. It may have been a slip of the pen, a careless use of words, that defined the department meeting that was to discuss Comity and Fellowship as "A conference on the possibilities of closer co-operation among the organized Christian fellowships represented in the Congress," for the comity and fellowship that will go that far must go further. On the platform at that meeting no more fitting or eloquent words were spoken than by the representatives of the Congregational fellowship; and the junior delegate from London at that meeting spoke earnestly and effectively against the limiting term "Christian," as Mr. Street, another English delegate, at another department meeting argued forcibly that the word "religion" was larger than the word "Christianity." This contention was exemplified at the Wednesday evening meeting at the Second Church, presided over by a Justice of the Supreme Court of Massachusetts, at which the devotional exercises were conducted by a Jew and the addresses were made by representatives of the Mohammedan, Brahminic and Japanese faiths, and they all spoke in the pentecostal language that was not only intelligible but in such a way as to commend themselves to the judgment and faith of all present. Perhaps no word during the week struck a more sympathetic chord among the auditors than the Monday address of Mr. Shutter, of Minneapolis, on "A United Liberal Church." He argued for a fusion of the Unitarian and Universalist forces, and we hope that his address will be put into tract form and widely distributed. But his reasoning reaches further. The process of synthesis, concentration and co-operation once begun must go further. This Congress at Boston points to a revival of a catholicity in religion that, stripped of dogmatism, will make co-operation more effective. This Congress represents as yet the defining if not the fighting age, but it represented an amount of ethical power and spiritual potency that will not be content with words. It must soon get down to work, face its tasks more squarely, which is not primarily to reconstruct the thinking on religious matters but to array the religious forces against the sins and iniquities of the world.

Professor Masaryk, of the University of Prague, touched upon the more vital sympathies of the great Congress when in his address on "The Religious Situation in Austria," he plead for a religion that would prevent suicides and do away with the economic wrongs and social tyrannies that drive to despair.

It was a great disappointment to us as to many others that this great international conclave met, deliberated and parted without sounding any high note against war, intemperance, governmental tyrannies and economic cruelties. The Conference at The Hague, the atrocities in Russia, the pathos of child and women labor in the factories of the world, the still vast areas of illiteracy found alongside of mountainous extravagance, the wanton waste in ruinous living, might well have been taken note of in some chorus fashion by that splendid body of earnest men and women who underestimated their power as an international force in the humanitarian as well as in the theological life of today.

Three years hence, in 1910, this Congress will meet again, probably in Berlin, the home city of the great Professor who argued so well for the coming of the reign of universal religion. During these three years the vision will clear rapidly and the officers will be able to present to the world a program still more inspiring, when it will draw together a fellowship still more inclusive.

We believe that the Boston meeting is clearly the greatest event that has occurred in the history of religion in America since the great parliament in 1893. This body is the legitimate inheritor of the message of that Parliament, the logical successor, the flower and fruitage, not only of Unitarianism but of the Free Religious Association, the Parliament of Religion, the New Theology movement, the progressive orthodoxy, and growing souls everywhere.

We repeat, then,—the Boston meetings were great in what was realized, but far, far greater in what was prophesied.

Well Done

Sleep, happy people of field and wood—
  Bush and creeper and herb and tree—
The Master judges by off'ring good
  And sends his steward to care for thee.
Doff thy festival garb of gold—
  Plum and saffron and glowing red—
Winter hastens adown the wold
  To tuck thee warm in thy waiting bed.

Sweet thy dreams as the winds rush by
  And vainly pluck at thy coverlet,
And streams are fettered, and chill the sky,
  And town and country are frost beset;
Dreams full thronged with the breeze's tale,
  The bee's bassoon and the ring-dove's call;
With vista of meadow and hill and vale
  From bursting spring to the brimming fall.

Sleep, happy people, where all is still
  Save the crow's hoarse caw and the squirrel's bark;
The sun swings low o'er the leafless hill
  And short grows the moment from dawn to dark.
Sleep, 'tis the Master who bids thee rest
  And holds thee fast in his loving ken,
Till the doors fly open at His behest
  And April summons to work again.

—*Edwin L. Sabin.*

THE PULPIT

The Twentieth Century Value of the New Testament

A SERMON BY JENKIN LLOYD JONES, DELIVERED IN THE ABRAHAM LINCOLN CENTRE, SEPTEMBER 29, 1907.

The world is jealous of its classics; history stands guard over the things that are more excellent. Homer and Shakespeare, Socrates and Goethe, Marcus Aurelius and Emerson, are in no danger of oblivion, though at any given time their perpetuity is entrusted to the hands of the few. The "classics" means the selected, the choice, and the choice is entrusted ever to the keeping of the chosen. After all theories of inspiration, revelation, divine oracles and heavenly-guarded guide books have broken down, or cast aside, the bibles of the world still stand, strong and sure by virtue of their inner strength, an internal potency. When their credentials as oracles of God are challenged and perhaps disproved their credentials as human classics, the golden utterances of earth's chosen ones, the gnomic sayings of the sages and the high prophecy and poesy of the great bards of humanity stand.

The New Testament readily takes its place among the classics of human literature; but there is no disguising the fact that it is a much neglected book, and at the same breath we may say with equal confidence,—all signs go to show that it is a deathless book. At the present time intelligent and respectable people smilingly admit that they do not read the New Testament as their fore-elders did. It is a volume that is allowed to remain in the main unopened on the center table. About it the business man seldom talks, and it is conspicuous by its absence from the fireside readings and family discussions. Young men and women who push their way through college, delight in Greek and Latin classics, are alert over their Shakespeare and their Browning, who blush when found guilty of a mis-quotation in modern classics, consider it a joke when accused of the most glaring ignorance of the contents of the New Testament. It is a joke if they ascribe to Isaiah a saying of Paul or are found confusing the statutes of the Pentateuch with the visions of the Apocalypse. Women who stand high in club and study class circles, who have time or make time for all kinds of self-improvements, are shocked that anybody would suppose that they could have time for a systematic study of the New Testament, in view of the fact that they "lead such busy lives!" they have "so many engagements!" Mothers, fathers and teachers, feeling the responsibility of their offices, go far and near in search of helps in the high tasks of guiding young minds in the ways of wisdom and righteousness, leave their New Testaments in the main unopened; at least their stock of knowledge concerning it is allowed to remain undisturbed and unenlarged, though it is largely the childish recollection of incoherent and fragmentary information concerning the same received at Sunday-school, and the incidental light thrown upon the treasures of the New Testament by the unsystematic ministrations of the pulpit, very irregularly attended.

How far these statements are true in regard to those in this presence each individual conscience and consciousness will answer. I believe the answer will justify my repetition of the charge,—that there is a far-reaching neglect of the New Testament as a great spiritual classic, a true hand-book of morals, a virile source of intellectual, moral and spiritual sustenance.

Some of the causes of this neglect are not far to seek. Let me try to enumerate some of them:

The fertility of the modern press, the growth of the book trade, and the still more absorbing, overwhelming, intrusive flood of magazine and newspaper print. The output of the current press crowds out not only the classics of the older world, the Old and New Testaments included, but Shakespeare and Milton, Browning and Emerson, aye, the more homely lyrics of Burns, Longfellow and Whittier are crowded out of the lives of the men, women and children who gather around elegant firesides, by the vulgar newspapers and the seductive ten-cent monthlies with their load of short stories and fetching pictures.

But there is a second and more profound reason for the neglect of the New Testament as a great classic. A portion of this neglect can be traced to the intelligence rather than to the depravity of the times. The growth of thought has led to a distrust of the claims made for the book, the position given it in the creeds, and the pretensions of the churches. This distrust has brought about a temporary neglect of its contents. Fragmentary and unsystematic as is the reading by the modern man of the New Testament, he has read enough to see that the claim for it as a single book, consistent with itself and always consistent with the eternal verities, a satisfying and adequate cap-stone to the infallible pillar of supernatural revelation, cannot stand. The plain truth obtrudes itself more and more on the mind of even the imperfectly informed, that the New Testament as a complete hand-book of religion, an infallible guide to the soul, the work of God and not of man, has been overworked. There is that in the spirit of the twentieth century that causes men and women to recoil from such pretensions. As men and women grow away from the conceit of the creeds, the exclusiveness of the churches, the tyranny of dogmatic religion, they have perhaps unconsciously grown weary of or at least they neglect the book claimed by those creeds, churches and dogmas.

Here, then, is the practical paradox of the modern home, the predicament of intelligent men and women. The unmistakable verdict of history puts the New Testament on the shelf where the world's classics are; its parables and its precepts have been woven into the subsequent literature of the humanity of the world. They have permeated the thinking, the rhetoric and logic of modern life. College boys and girls who, perhaps, have never made the acquaintance of Mary Magdalene, Judas, Peter or Paul in their original settings are quite familiar with them in the quotations and allusions that embed them in the books they have read and the addresses to which they have listened. The story of Jesus permeates the emotions and colors the thinking of the centuries so that it is quite possible for the well informed today to have a certain practical working acquaintance with much of the contents of the New Testament, though they have never in their lives read the New Testament through, much less studied a single one of the books in such a way as scholarship demands for a world classic. Indeed, by those who neglect, either easily or regretfully, direct New Testament studies for themselves or their children, there is a growing demand for New Testament stories written down to the comprehension of children. So great is the demand that we may expect to find most any day the New Testament offered us in words of one syllable.

Now, this same intelligent class, while ready to con-

fess the great debt of modern life to the New Testament, while it dares not reject it, much less oppose it, still does not know how to use it. And so the New Testament remains in the house of its friends like a favorite ornament, a respected family portrait, a sacred souvenir,—a thing to be dusted and cared for, protected when threatened but neglected when safe. In short, they realize the truth of Matthew Arnold's epigram,—"The world cannot get along without the Bible, neither can it get along with it as now interpreted."

To try to show a way out of this predicament, to discover a way of giving this world classic back to the world and restoring it to the love and respect which it held in the lives of our fore-elders and deserves in our lives is the purpose of this sermon.

Would we appreciate this classic we must in the first place do it the justice that belongs to all classics, give to it its fitting background of history and humanity, put it into its proper place and time relations; the New Testament is not an unrelated fact. No more necessary is the alder bough to the sparrow's song or the "bubbles of the latest wave" to the "delicate shell that lay on the shore" of Emerson's poem of "Each and All," than is the background of Israel and the foreground of Rome to the New Testament. It is one act in the Jewish drama that reaches from the building of Jerusalem under Solomon to the sacking of the same by Titus, the drama of a thousand years. Only as we put it into this Judean landscape will its pages grow fragrant with the rose of Sharon, the daisies that bloom on Mount Harmon.

Such a study of the New Testament in its proper settings will show that it was grown out of hearts, coined out of the bitter experiences and deathless hopes of a people who had passed in succession under the persecuting hands of Egypt, Assyria, Babylon, Persia, Macedonia and Rome; a people whose thoughts had been colored by the lore of Assyria, Media and Greece, the wisdom of Egypt, the philosophy of the Greeks and the politics of Rome. Thebes, Persepolis and Athens rendered their contribution. Cyrus, Alexander, the Ptolemies and the Cæsars, rude hammers in the hand of fate, forged as on an anvil the fiber of Jewish thought and feeling which we find embodied in the New Testament. All these and a hundred other forces conspire to make Jerusalem the glow-point of history. There was erected a pharos as a signal light of humanity, which light more or less effectually focalized in the New Testament.

In order to do this we must call in the aid of scholarship. Modern science can lend to the New Testament a charm and a wealth of meaning that was not available to our forefathers. By the help of this modern scholarship we are enabled to resolve the perplexing unit into its intelligent parts. Not one but twenty-seven or more different literary units do we find in the New Testament, each written independent of the others, for different purposes; most of them by nameless authors whose personality and purpose we are left to infer. Once we cut the bookbinder's string, each of the twenty-seven books will assume an individuality of its own more or less antagonistic to the teaching and spirit of the others.

Priestly fears notwithstanding, the putting of the New Testament in the full light of modern science, it has instantly blazed with a new glory. The so-called "higher criticism" has invested it with fresh virility. It has provoked fresh study and created a new literature,—aids to the New Testament study that are as fascinating as they are illuminating. A list of some of the most available of these helps will be printed in due time for the benefit of our class workers and those interested in the Abraham Lincoln Centre. Meanwhile suffice it to say that this literature witnesses to the vanishing character of the line between orthodox and heterodox. The list I shall publish will have been suggested and revised by the Dean of the Baptist Theological School in connection with the University of Chicago—Professor Mathews, and the Professor of the Unitarian School at Meadville, Professor Christie, and both specialists are found recommending the same books. These two institutions a quarter of a century ago represented the fortifications of contending armies and they drew their weapons from different armories. Now the scholars stand on common ground, dealing with the same facts in the same spirit. Episcopalian, Presbyterian, Baptist, Congregationalist, Independent, Universalist and Unitarian, are working at the same problems in the same spirit and coming to essentially the same conclusions concerning this great classic in the imperishable library of humanity, which we call the New Testament.

One common characteristic in all this material is found in the fact that back of the question of the text is the question of the author,—the date and purpose of his writing. The scholar no longer talks about "the theology of the New Testament," for there is no such; but he tries to understand the theology of the different writers or different schools of thought, and their theologies become interesting by their diversity. Professor Gould, the Episcopalian, in his Theology of the New Testament, divides his book into "The Teachings of Jesus," "The Teachings of the Twelve," "The Teachings of Paul," "The Later Apostolic Writings," "The Non-Johannian Writings of the Alexandrian Period," "The Johannian Writings of the Alexandrian Period." Dr. Stevens, the Congregationalist of Yale, divides even The Teachings of Jesus according to the Synoptic and according to the Fourth Gospels. To him the primitive Apostolic teachings differ from the theology of Paul, and all differ from the theology of the Epistle to the Hebrews. Professor McGiffort, who probably wears the Presbyterian label, discovers one origin of Christianity in Judaism, another in John the Baptist and still a third in Jesus.

With this new light there comes a new interest in the old book, in the pages of which we discover the beginning of that ecclesiasticism which, starting with the Sermon on the Mount and the Lord's Prayer, ended in popes, cardinals, liturgies and cathedrals innumerable.

With this new light thrown upon the New Testament there is discoverable again a deposit of humanity that is as refreshing as it is sublime. The glories of heaven may pall upon the imagination; the radiance of the Christ as a second person in the triune God-head is beyond the measure of human intellect and consequently beyond the reach of human sympathies. But the hero of the New Testament as a toiler and sufferer, the weeping, pitying, rebuking Jew, Jesus the carpenter, the son and brother of man, who went in and out of human homes in a human fashion, he who tutored of the past dared dream of the future, he who was born and who died a Jew but reached the universalism of the Beatitudes, the non-ecclesiastical piety of the Golden Rule, the simplicity of the "Our Father," stands before us as a man of matchless power and unfading interest, the matchless pathos of the martyrdom on Calvary, the splendid vigor, the sympathetic independence of him who said, "Neither do I condemn thee; go and sin no more." These incidents in his

life record the high water mark reached by the tidal wave of humanity, but it is a wave of that sea which ever sweeps through all human souls which we call conscience and which we revere as duty.

I do not wonder that good and earnest people have grown tired of the preacher talk about "celestial battlements," "the new Jerusalem above the clouds," "crystal streets" upon which dead saints walk, and worship led by "choiring angels." The imagination, tutored by science, circumscribed by mundane laws and experience, grows modest. The realm of the unknown and the mystery of the unrealized grow more imperious and exacting. It is a measureless relief then to the humble thinker to be assured by the scholars that the kingdom of God, of which Jesus spoke, was located on earth and that flesh embodied souls were to be citizens thereof. The New Testament as a handbook concerning death and the hereafter is, to say the least, vague, uncertain, perhaps contradictory. But the New Testament as the gospel of love here and now is of growing interest. The New Testament as now studied is a more valuable handbook in sociology than in theology; it is more a treatise of morals than of metaphysics. At least we are now not only allowed but urged to divide the question. We may reject the metaphysics and hold on to the moralities. The philosophy of Paul is, to say the least, involved, obscure; his ethics are plain. Says Dr. Bruce, a gifted Presbyterian of Glasgow, in his book on the Kingdom of God:

> "'Jesus' idea of the kingdom was a kingdom of grace. He believed in the social abjects, because he believed in the universal possibilities of man. It would be a mistake [he says] "to suppose that in using the phrase 'Kingdom of Heaven,' Jesus means to abolish the kingdom from earth to the skies, from the present to the future life. As he presented it it was ever lofty in nature yet near man; yea, in their very hearts, there if anywhere. It concerned men here and now, all men eventually. Israelites in the first place. They were the people of the old election and the hero of the kingdom was their countryman, but was to become a society on earth ever widening in extent, for a kingdom was a social thing."

Sure exhaustless are the treasures of a book through the pages of which runs such a dream, taught by such a benign dreamer that nineteen centuries have conspired to call him divine, aye, to crown him "Lord of all."

Strange as it may seem, it is nevertheless true, that men are just beginning to take the New Testament seriously as a handbook in practical morals. There is in these days a growing number of people, who, in the spirit of Tolstoy, Ruskin, Henry George, Arnold Toynbee and Jane Addams, actually believe that the New Testament standards of morals are workable. There are wise people foolish enough in these days to think that Jesus meant what he said about business, about purity, about truthfulness, and that his words were words of soberness and truth, and that they can be applied to the business and the life of today.

Some years ago the mayor of a great western city was reported to have said, "This dying for a cause is all rot." The majority of business men believe if they do not say that the Golden Rule will not work in business and consequently the Beatitudes have been chiefly confined to churches and to Sunday. Would-be Christian nations have prayed for their enemies one day in seven and have been busy building battleships, arming them with cannon and loading them with smokeless powder the remaining six days of the week. Jesus said, "No longer shall we say an eye for an eye and a tooth for a tooth." But the diplomats talk of retaliation and rejoice in conquest. In tardy vindication of New Testament ethics we see John Ruskin turning aside from the fascinations of art in order to try to make the Golden Rule work. He invests his fortune on lines indicated by the Beatitudes. We see William Morris preferring the artisans' tasks to the artists' inspirations because he believed that the kingdom of heaven of which Jesus talked could be established on earth. And we see Tolstoy, perhaps the greatest literary genius now among men, devoting himself to the pleasures and joys of the lowly, turning his back on the luxuries of the court and the refinements of the city, becoming a plowman and a cobbler, because he believed the rule of the New Testament was realizable.

These gifted souls did not create this new interest in the Gospel; there is something in the air, much in the air that has precipitated itself, at least, in some strange and fascinating words,—sociology, settlement, labor union, socialists, communists, single-taxers, humane societies, fresh air funds, vacation schools, peace societies. How the list might be prolonged! How fascinating, how prophetic grow the pages of the dictionary that undertakes to define such terms as these.

Friends, try as we may to dismiss the agitators and to discount the agitation which these words represent, the truth remains. All around us everywhere there is a divine discontent with the easy prosperities and the cheap successes secured by those who climb to their successes on other men's shoulders. Try as we may we cannot continue indifferent to the pathetic cry of the submerged; shut our eyes as we will, we know that "success" as interpreted by the tax list or bank footings is no guarantee of wealth and prosperity, is no measure of happiness and no justification of methods that secure it.

The New Testament, discarded as dogma, rejected as revelation, demands with a commanding voice that all culture, all wealth, all life, should show cause for being; should justify itself. Society is being stirred with a vague sense that the New Testament morals are binding in this working world, that the Beatitudes belong in business, that they should be heard of on the Board of Trade, that the standards of Jesus are workable, practicable, in the bank as well as in the church; if not, that the bank and not the New Testament must go to the wall.

What an interest gathers round this book when it is recognized that it contains that which will apply to the raising of corn, the milking of cows, the making of shoes, cutting, making and wearing coats and dresses; something that applies to our eating, our drinking; something that campaign committees and conference boards must reckon with.

But high as I hold the New Testament as a handbook in morals, in the light of modern scholarship it becomes a still higher and more precious handbook of religion. Last week I was in attendance at an International Congress of Religion in Boston, the most significant meeting held in the interest of religion anywhere in the world since the crowning Parliament of Religions held in Chicago in 1893. A hundred and fifty or more eminent scholars from Europe, most of them those who, like Paul, delight to worship the God of their fathers after the manner which men call heresy. They brought there the results of modern research. They are men who have looked into and faced the perplexities of language, the ambiguities of manuscripts, the incredibility of miracles and the inadequacy of the any or all of the so-called revelations of God to man. Perhaps the consensus of opin-

ion could be stated with a degree of fairness in the title of the address of the great Professor Pfleiderer, of Berlin, which was "The Tendency of the Positive Religions Towards Universal Religion." The positive religions, as he explained them, were the religions which presume on a monopoly of truth, on a preeminence of excellence, on ultimate formulas and faiths. The devotees of all these, Christianity included, are slowly tending towards the consoling, relieving, inspiring, fact that what they hold in common represents the lasting truth and what they hold in difference, their peculiar tenets, doctrines, their miracles and their creeds, their would-be special saviors and saving ceremonies, are transient and passing. They are going to tie up the elements they hold in common, the sense of an increasing purpose running through the ages, the consciousness of a divine immanence molding, shaping, guiding life, and above all the power of incarnating the law of the universe in human life, the poise and balance of the planets in human justice, the majesty of law without and the sense of awe and the voice of God within. These abide, and when in this kindly synthesis the universal religion formulates its Bible, catalogues its heroes, collates its texts and parables this book we call the New Testament, the Jewish, Christian classic, will stand unquestionably as the matchless handbook, not the only, but, perhaps, all things together, the most satisfying and comprehensive text book of universal religion. When the special, the unique, the exceptional, the incredible are eliminated, cross out the miraculous story of blighted fig trees and insane swine, the incredible fables of immaculate conception and bodily resurrection, aye, eliminate, if you please, for argument's sake, the hero story, that of the alleged deeds of the Man of Nazareth, leave standing only the Sermon on the Mount with its high faith and simple worship, the parables with their lessons of trust and tenderness, and you have that which will satisfy the soul in hours of doubt, console it in times of bereavement, inspire it in crises of dismay and discouragement.

Indeed, this is just what Thomas Jefferson did with his New Testament. The so-called Jefferson Bible consists of excerpts from the New Testament from which is eliminated all the miraculous, supernatural and the exceptional. These extracts from the Greek, Latin, French and English versions of the New Testament are pasted in parallel columns. Of this book, writing to John Adams, he said:

"There is found remaining the most sublime and benevolent code of morals which has ever been offered to man. I have performed this operation for my own use, by cutting verse by verse out of the printed book, and arranging the matter which is evidently his and which is as easily distinguished as diamonds in a dung-hill. The result is an octavo of forty-six pages."

A few months after, writing to Charles Thomson, from Monticello, he said:

"I have made a wee little book from the same materials, which I call the Philosophy of Jesus; it is a paradigma of his doctrines, made by cutting the texts out of the book, and arranging them on the pages of a blank book, in a certain order of time or subject. A more beautiful or precious morsel of ethics I have never seen; it is a document in proof that *I* am a real *Christian*, that is to say, a disciple of the doctrines of Jesus."

It is because I believe, then, that the New Testament contains an exhaustless wealth applicable to the twentieth century, because I believe it is an available source of inspiration and a needed guide to restrain and to inspire young men and young women, old men and old women, fathers and mothers, boys and girls, that I invite you to join with me this winter in the inspiring study, a study that will call for a sustained application of reason, judgment, feeling and conscience. It will be no easy task to discriminate between things true and false; it will be a noble quest. Having discovered, it will be a still higher task to embody that truth, not only in our individual lives but in that larger self we call "Society." And nothing less than this is the gospel task that confronts us,—the task of establishing the kingdom of grace and righteousness, which is the Kingdom of God, right here in Chicago; embody it here in our schools and churches, our city government, public spirit and national pride.

Our classes in this great classic of morals and religion will be organized this week, on Tuesday at 10:30 in the morning, and all the successive Tuesdays throughout the year, and on Friday at eight o'clock in the evening and on the successive Fridays during the season. Next Sunday at half past nine in the morning and all successive Sunday mornings the study of the New Testament will be carried on with as much system, as careful preparation, as open mind and frank discussion as we can possibly attain to.

To such of these studies as are available to your respective habits you are invited; not as an accident, as a whim, or as a pleasure, but as a previous engagement, a high task undertaken, a privilege and a duty, again I invite you.

The Boston Congress

Some Clippings from Boston Herald of Thursday, September 26, 1907.

Religious Liberals Open Session with Communion Service at King's Chapel.

Yesterday's sessions of the congress began with a communion service in King's Chapel, at which Governor Guild poured the wine, and was assisted by the Rev. V. D. Davis, of London, England; Frederick Nazro, Senator Kyle, of New Bedford; Richard Humphrey, Sir William Bowring, Bart.; the Rev. W. Copeland Bowie, of London, England, and Howell Reed. The address was delivered by the Rev. Charles G. Ames of the Church of the Disciples in this city.

Abbe Houtin Says Church Must Change Soon or Die.

Abbe A. Houtin, of Paris, spoke on "The Crisis in the Catholic Church" at a meeting of the International Congress of Religious Liberals last evening in the New Old South Church. He said, in part:

"When one reads a manual of history one sees that anxieties of conscience, theological discussions, politico- theological rivalries have always disturbed the heart of man. The Church of Rome, despite its strictly authoritative constitution, has not escaped, any more than the other churches, wherever the theories of a free examination have been vigorously applied.

"That the true liberal Catholics are consistent in remaining in the church ought, it seems to me, to be accorded. Since they believe in the divine institution of the papacy they ought not to separate themselves from her. According to their own theories all reform, in order to be legitimate and efficacious, can only take place by authority and with its consent. They therefore beseech the papacy to be willing to modernize itself, and they await the issue.

"The Church of Rome has surmounted great crises; that of the fifteenth century, when, as a consequence of humanism, the reason reasserted itself against the legends of the middle ages; that of Deism in the eighteenth century, when, after the awakening of the sciences, the reason began to apply itself to the laws of the universe."

The other speakers were the Rev. L. E. T. Andre of Florence, who spoke on "The Religoius Situation in Italy," and Prof. H. Gaston Bonnet-Maury of the University of Paris, who gave an address on "The Protestants of France; Their Past and Present Condition."

The Rev. Dr. George A. Gordon, pastor of the church, presided and introduced the speakers.

THE CONGRESS OF RELIGION

Have we not all one Father? Hath not one God created us?

Rev. C. A. Osborne, Secretary.

To whom all contributions for this Department should be sent.

Our European Guests

The preliminary arrangements announced in this column last week will be carried out substantially as projected. On Saturday morning next, after a short automobile ride about the city in which our European guests will be accompanied by several Chicago friends, the party will go to the University of Chicago for an inspection of the buildings and grounds and to meet officials and professors there. Lunch will be served at the University and later some of the social settlements and other religious and philanthropic enterprises of the city will be inspected. On Sunday morning Rev. Dr. John Hunter, pastor of the Trinity Congregational Church of Glasgow, Scotland, will preach at the Abraham Lincoln Centre at 11 a. m.; Prof. Eduard Montet, D. D., Dean of the (Presbyterian) Theological School at Geneva, Switzerland, will preach at the Stewart Avenue Church, corner West Sixty-fifth Street, Englewood, and Rev. V. D. Davis, editor of the London *Inquirer*, will preach at Unity Church, corner Barry and Evanston Avenues. Sunday evening at 8 o'clock there will be a union meeting at the Abraham Lincoln Centre with short addresses by these and other speakers to which all who are interested are cordially invited. Monday forenoon our guests are invited to share in the ministerial meetings of their own denominations at the usual Monday meeting of the latter. At 12:30 a ministerial lunch will be given under the auspices of the Outlook Conference at the Association rooms, 153 LaSalle Street, 7th floor, to which ministers of all denominations have been invited. After this lunch our guests will tell us something of the tide of religious life on the other side of the water. On Monday evening at 8 p. m. a public reception will be given at the Abraham Lincoln Centre where all friends of the Congress will be invited to meet these distinguished guests. The local committee of arrangements consists of Rev. Wm. Backus, Rev. L. D. Case and the undersigned, of whom further information may be secured by those interested.

C. A. Osborne.

Financial Report

Although the fiscal year of the Congress closed last June, for various reasons the formal report has not hitherto been published. The books have been kept open for some little time in order that pledges made for last year might be redeemed and the year closed without debt, but not all of our friends have been able to fulfill their own desires and hence there was a deficit of $110 on last year's account and considerable more of a debt has since accumulated beyond the income received for this year. We were able to begin last year with several hundred dollars in the treasury, while this year we faced a deficit at the beginning. We have, however, the promise of contributions from a number of new friends, and if former generous contributors will continue their good work, we have hopes of an increasingly successful and enlarging ministry in the name of the one truth and the one faith common to all creeds and all denominations, and unto the coming of the kingdom of our common Father.

C. A. O.

1906. *Receipts—Thirteenth Year.*

June 1—Cash on hand		$ 587.32
June 1—Collections of Congress		21.82
June 1—On back account		10.00
July 9—F. E. Smith		1.00
July 10—Lena Wood		5.00
July 16—Rev. H. Ettelson		2.50
July 16—Rev. F. H. Bodman		10.00
August 10—Rev. Q. L. Dowd		1.00
October 31—Thomas Nicholson		5.00
November 8—J. H. Archbold (Through Dr. Newton)		100.00
November 8—Mary McArthur		10.00
November 13—S. W. Lamson		5.00
November 15—Faith Moore (Through Dr. Newton)		100.00
November 15—Alvin Joiner		5.00
November 15—Charles Gault		1.00
November 15—Mrs. Lowey		1.00
November 15—Edwin D. Mead		5.00
December 6—Rev. and Mrs. Alfred Martin		10.00
December 13—Hillside Chapel		10.00
December 13—Mrs. Elizabeth Miller		10.00
December 13—A. J. Becker		5.00
December 13—W. J. McArthur		5.00
December 13—Thomas Kilpatrick		10.00
December 13—Charles F. Dole		5.00
December 14—S. C. Mason		5.00
December 14—Marion Perkins		2.00
December 14—Mrs. Emma Cummins		50.00
1907.		
January 5—Rev. F. A. Weil		2.00
January 17—James Harris		10.00
January 23—All Souls' Church, Chicago		200.00
January 23—Phoebe M. Butler		5.00
January 23—Mrs. A. L. Kelly		5.00
February 2—Sinai Congregation, Chicago		250.00
March 17—Peoples' Church, Kalamazoo		10.00
March 17—Mrs. Kleinstuck		5.00
March 17—Rev. Caroline B. Crane		3.00
February 25—Ann Arbor collection		15.07
February 25—Rev. C. S. Patton		2.50
February 25—Rev. H. W. Foote		2.50
March 22—Mrs. J. Rosenwald		50.00
March 22—Mrs. D. Murphy		1.75
April 30—Madison collection		19.17
May 15—N. O. Nelson		100.00
June 1—S. B. Chapin		10.00
June 1—Juniata Stafford		5.00
June 1—C. H. Williams		5.00
June 1—Rev. W. H. Ramsay		2.50
June 1—Mrs. D. Murphy		5.00
June 1—Mrs. Anna B. Ford		5.00
Through Rabbi Tobias Schanfarber:		
June 1—Louis Benjamin	$10.00	
June 1—Mrs. C. H. Schwab	10.00	
June 1—Mrs. Mollie Netcher	10.00	
June 1—Mrs. Mattie Rosenfeld	10.00	
June 1—Mrs. Dora K. Frank	10.00	
June 1—Isaac H. Mayer	10.00	
June 1—Levi Mayer	10.00	
		70.00
June 1—E. W. Emerson		2.00
June 1—Rev. R. Heber Newton		25.00
June 1—Minneapolis collection		50.40
June 1—Rev. C. G. Clarke		2.50
June 1—Charles L. Hutchinson		20.00
June 1—Rev. W. C. Gannett and friend		10.00
June 1—Jacob Schiff (Through Dr. Newton)		100.00
June 1—Rev. and Mrs. H. W. Thomas		100.00
June 1—W. S. Pierce		10.00
June 1—James McGrath		3.00
June 1—Rev. John Faville		40.00
June 1—Alexander Johnson		2.00
June 1—Rev. P. M. Snyder		4.00
		$2,135.03

Disbursements.

Postage	$ 68.00
Stationery and printing	106.90
Traveling and speakers' expenses	103.40
Typewriter and supplies	77.54
Stenographers	389.15
Secretary—ten months	1,250.00
	$1,994.99
Cash on hand	140.04
	$2,135.03
Due secretary (April and May)	250.00

CORRESPONDENCE

Editor UNITY:

The general harmony and congratulation of the Boston International Congress of Religious Liberals have been broken by one discordant note—a complaint that the Liberal or Reform Jews have been ignored in its sessions. President S. A. Eliot has written the secular newspapers a general denial of this charge. Perhaps an additional word in your paper may be advisable in the interests of interdenominational peace and amity.

To begin with, the "Central Conference of American Rabbis," which represents the liberal or reform element of American Judaism, received a fraternal letter of invitation to send delegates to this Boston Congress. It was just such a letter as was issued to fifty other religious associations at home and abroad, and was sent at the same time as the others. Rabbi David Philipsohn, President of the Conference, sent a courteous reply expressing his personal sympathy with the Congress, but regretting that the invitation had been received too late to permit the association to meet and consider the advisability of sending delegates. In reply to a circular requesting information concerning the basis of faith and articles of association of this conference, Rabbi Philipsohn courteously sent the undersigned his recent book, "The Reform Movement in Judaism."

A similar invitation to send delegates to the Congress was extended to Rev. Dr. K. Kohler, as President of the Hebrew Union College, the theological school of Reformed Judaism. His answer was not received until the Boston Congress had adjourned. It was to the effect that because of the intervening summer vacation and Jewish holidays, no action could be taken. But this did not prevent the committee from extending its hospitalities to individual Jews, and recognizing them as an integral factor in the movement for "pure religion and perfect liberty," the ideal of our Congress. The United States Secretary of Commerce, Hon. O. S. Straus, Rabbi Emil G. Hirsch and Jacob H. Schiff, Esq., accepted our invitation to serve as honorary vice-presidents. Rabbi Charles Fleischer was one of the specially invited guests on the platform at the opening session in Symphony Hall, and also opened one of the meetings of our Congress with prayer and Scripture reading. Mr. Meyer Bloomfield, invited by the chairman, Dr. Edward Everett Hale, made a ringing address at another session. The secretary of the Congress personally called on Rabbi Stephen L. Wise, on his recent visit to Boston, and invited him to participate in an interdenominational fellowship meeting in King's Chapel, presided over by Rev. Jenkin Lloyd Jones, and to speak for Reformed Judaism. The name of the former also appeared among the speakers announced to address the Congress at the closing banquet. It was generally regretted that Rabbi Wise did not appear at our sessions. Finally, among the names of great representative liberals, blazoned on the walls at our meetings, was that of the late Rabbi N. Wise, of Cincinnati.

When it is remembered that the regular programs of the International Congress were made up almost entirely of foreigners, only three speakers (Dr. Hale, Dr. Slicer and President Booker Washington) being of American birth, it will be seen that our Jewish friends were shown every consideration to which either their numbers or their services to religious truth and freedom entitle them. Surely, they cannot have desired an exceptional prominence in this gathering, whose membership, while overwhelmingly Christian, is large and inclusive, and contains Jews, Mohammedans, and Hindu Theists, the representatives of fifteen nations and thirty religious fellowships.

Perhaps this statement of actual facts will allay feelings evidently arising from a lack of information.

Very truly yours,

CHAS. W. WENDTE,

Sec'y Boston Congress of Religious Liberals.

Boston, Sept. 28, 1907.

The Boston Congress

A TOOL, NOT A TROPHY.

Dr. Crooker's Fore-word at Department of Social and Public Service.

In the Old South Meeting House the department of social and public service was held. Rev. Joseph H. Crooker, D. D., LL. D., of Roslindale presided and in opening the meeting said:

"A great deal has been said in the past about the outlook of liberal religion; but the practical man of the world is asking liberal Christians in no uncertain tones: What is your output? The party of progress in religion need waste no more time in discussing their prospects. Let them see to it that their performances meet the spiritual needs of the time. We have had too much talk about our opportunity, and not enough recognition of our obligation. A pressing demand exists for a theology that shall be in harmony with discovery and democracy, but there is a larger demand than this; the demand for a religious life that shall shape the conduct of the people and for a Church of God that shall teach the moral law with authority and efficiently train souls for this world and the world to come.

"The test applied to liberal Christianity at the judgment by the world is this: Can the new faith justify itself by what it produces, in loyalty to God and in service to man? Can it create a better social order? Can it meet the old needs of the human heart more effectively? The hour of applied religion has struck. Whatever there is in our religion that cannot be applied is so much worthless baggage and it ought to be abandoned. Whatever religion we do have must be applied for the redemption of the world. We hold it only on condition that we use it. It is a tool, not a trophy.

"All liberals in religion need to abandon criticism and complacency, and to work with enthusiasm to do something that shall give to the world a nobler worship, a better social order, a larger distribution of human happiness, and more righteous forms of Government."—*From Boston Herald.*

Recompense

So many sorrows had beset my way
I thanked God for the dying of the day.

The shadows loomed above my hopeless path,
And even life's roses veiled red thorns of wrath.

So that I railed at Fortune or at Fate,
When little feet came pattering at the gate.

And lips that leaned to kiss me sweetly smiled,
And life seemed lovelier for the little child!

Oh, truest love, that comforts in our need!
Is it not writ, "A little child shall lead!"

—*Frank L. Stanton.*

The Clearing

Stumps and harsh rocks, and prostrate trunks all charred,
And gnarled roots naked to the sun and rain—
They seem in their grim stillness to complain,
And by their plaint the evening peace is jarred,
These ragged acres fire and the axe have scarred,
And many summers not assuaged their pain.
In vain the pink and saffron light, in vain
The pale dew on the hillocks stripped and marred.

But here and there the waste is touched with cheer.
Where spreads the fire-weed like a crimson flood,
And venturous plumes of goldenrod appear;
And round the blackened fence the great boughs lean
With comfort; and across the solitude
The hermit's holy transport peals serene.

—*Charles G. D. Roberts.*

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

Affairs in Cuba.

Although there are many roving bands of bandits in Cuba and a revolutionary conspiracy was recently discovered, recent reports from Governor Magoon seem to indicate that no disturbance has taken place and the local situation is improving. The chief difficulty seems to be that many natives are better fighters than laborers, and are not able or willing to enjoy a peaceful government. The war habit is a difficult germ to get out of the blood.

New Record with Wireless.

The Pacific fleet, consisting of cruisers West Virginia, Colorado, Maryland and Pennsylvania, reached San Francisco last Friday and reported that the wireless operator on the Pennsylvania was in communication with the station at Savannah, Ga., when the former was 1,000 miles off the Pacific Coast, or a total distance of 4,000 miles. If this is correct a new record in wireless telegraphy has been established.

Want International Cup Race.

Although the challenge of Sir Thomas Lipton was rejected by the New York Yacht Club because the terms were inconsistent with long established rules—one of which is that the yacht must be ninety feet long, whereas Sir Thomas proposed to race 68-footers—there seems to be genuine desire for a race on both sides of the water. It is now announced that if no alternative is offered Sir Thomas will accede to the old rules and build a new 90-foot boat. The assertion of Thomas Lawson that the whole thing is an advertising scheme for Lipton's tea is hardly taken seriously by the American people.

Chicago Minister Wins Notoriety.

If getting into print and attracting a large audience for a few Sunday evenings constitute "success," Rev. F. E. Hopkins, of the Pilgrim Congregational Church, has been winning laurels recently, but just how much he has contributed to the temperance cause by his sermons on "Booze and Women" is not so clear. There are conservative ministers who do not care to reply publicly to Mr. Hopkins, as some have done, who frankly assert that the methods employed and the language used, including the crimination and recrimination of brother ministers, is a "disgrace to us all." There is undoubted truth in the thesis of Mr. Hopkins, but it remains to be seen whether he will lead a great reform or will vanish in the smoke!

Senator Borah on Trial.

The trial of William E. Borah, senator-elect of Idaho, charged with conspiracy to defraud the government out of title to some 17,000 acres of timber land, was begun last week. Twelve others are included in the indictments, many of them very prominent in the state, and there is very great interest in the trial. The chief point in the indictment is that certain men were hired to take up "timber claims" from the government that they might sell the same to the Barber Lumber Company. During the first week of the trial no evidence was adduced to prove that Senator Borah was a conscious agent in the conspiracy and he seems to expect a full exoneration from the charge.

The Montana Labor War.

The threatened "tie up" of all labor unions in Butte, Mont., was averted last week by the surrender of the Helena street car company—which obeyed the order of the State Federation of Labor and discontinued the use of Bell telephones—and a large number of city merchants. The unions are now boycotting all merchants who continue to use Bell 'phones. Judge Hunt, of the United States Court, is, however, expected to grant a restraining order, as was previously done in Billings.

Crime in Chicago.

The awful realities of crime were brought home to many of the UNITY family this week by the fiendish murder of a school teacher rooming in the home of our good friend Rev. Edward S. Ames. The motive was robbery and the negro, who accidentally aroused his victim when breaking into the house, had a long record of crime and only recently was paroled from state's prison. Dr. Ames and his family were on a vacation in the West. This is one of many brutal attacks on South Side women recently and Hyde Park residents are demanding more adequate protection. Lynch law is always wrong, but when a government utterly fails to protect its citizens human nature is likely to assert its primeval passions. The only remedy is better government.

"Be Kind to the Animals."

This injunction is surely a fit message of civilized man and cannot be too much emphasized. Indeed, others than theosophists give a place to lower animals in the future world and the faithful dog and horse are vastly more human than some men, but nevertheless it does not seem quite right that the man child should be displaced by the poodle dog and the teddy bear in the arms and the hearts of the women of America. Last week a former wealthy Chicago woman, Mrs. Allan-Shepard, chartered a special train in Los Angeles, Cal., that she and her two maids and a veterinary surgeon might take her sick maltese poodle to a dog hospital in New York. "Beauty" lived only forty-eight hours after reaching the hospital and then was buried in a $500 casket, and later will be placed in a vault to be constructed at great expense. A woman of such wealth of affection, as well as purse, might perhaps find consolation in caring for some child of humanity.

Secretary Taft in Japan.

Although the genial secretary sailed from Seattle on Friday the 13th, the vessel being delayed by an accident to her machinery, he arrived safely in the Orient and has been given a royal welcome at Yokahoma, the entire embassy staff coming down from Tokio to welcome him and the newly appointed American Ambassador Thomas J. O'Brien.

Immunity to the Alton.

Judge Landis decided to grant immunity to officials of the Alton railroad, through whose testimony the Standard Oil Company was convicted and the big fine made possible, but he issued a summons to President Moffett, of the Oil company, to appear in court this week and "make good" his charges in a printed circular recently issued that practically all other business interests had rebates and that the Standard was discriminated against, etc. President Moffett must substantiate his charges or face imprisonment.

Saloonkeepers Plead Guilty.

Last week twenty-five saloonkeepers indicted at the instance of the Citizens' Association pleaded guilty of keeping slot machines in their saloons and were each fined $25 and costs. Heretofore some twelve saloonkeepers have plead guilty and been fined, either for keeping disorderly women in their places or for carrying on gambling, and have paid fines ranging from $25 to $200. Mayor Busse has full power to revoke the licenses of these places, but so far has refused to do so.

Meeting of Liquor Dealers.

The Liquor Dealers' Protective Association of Illinois met in their twenty-eighth annual convention at Rock Island last week, to counsel together and plan for a larger harvest of iniquity and the more effective debauchment of young men and women. One of the chief features of the address by President H. F. Maiwurm was the rejoicing over the defeat of the new Chicago charter, which, he said, threatened the personal liberty of men who wanted to spend Sunday as they pleased and (presumably) enslave themselve easily.

The Government at Washington.

With President Roosevelt journeying down the Mississippi with a score of governors (as we go to press) toward the Louisiana cane brakes, and Secretary of State Elihu Root journeying through Old Mexico and Secretary Taft dispensing cordiality in the royal palace at Tokio, the "government at Washington" is at present very much elsewhere.

Flock to the Colleges.

Reports from Eastern colleges and universities seem to indicate that the demand for higher education keeps pace with all other tides of progress. Dartmouth college had a registration of nearly 500 new students, but as only 375 can be accommodated under present conditions a number have been turned away. Harvard reports the largest registration in its history and other Eastern universities are almost equally fortunate.

The Telegraphers' Strike.

In spite of the claims of union men and the announcement again last Thursday by the striking telegraphers of New York city that all the newspaper and brokers' operators would be called out and would obey, there seems no good reason for doubting that the strike is a complete failure and that nothing but a quiet acceptance of the result remains for the strikers.

C. A. O.

THE HOME

(Contributions for this department should be sent to Mrs. William Kent, 5112 Kimbark avenue, Chicago.)

Helps To High Living

SUN.—The touch of duty wakes the sleeping, unused powers in the human soul.

MON.—The strength to do in life is attended often by a wonder as to how the strength is given.

TUES.—In proportion as we love, we are often called upon to grieve.

WED.—Service is a second and perhaps the greatest word of love.

THURS.—Not without much brave endurance and courageous effort can we live as servants of the moral law.

FRI.—People are never so calmly and divinely brave in life as when they are lifted up by some great cause.

SAT.—The mighty heroes of the world have not controlled their fears; they have lost all consciousness of fear.

—*Paul Revere Frothingham.*

An Outdoor Kindergarten

O mists that loiter, vague and wild,
  Along the enchanted stream,
Come lend your lesson to my child,
  And teach her how to dream.

O wood-thrush murmuring tender lays
  From pine-tree depths above,
Make her thy pupil all her days,
  And teach her how to love.

Thou oriole, in thy blithesome chant,
  A fearless counsel give;
Thy brave and joyous influence grant,
  And teach her how to live.

And guard her, Nature, till she bears
  These forest paths along
A heart more joyous than thine own
  And fresher than thy song.

—*Thomas Wentworth Higginson, from "By Archer Road."*

Echoes From The Home

DEAR UNITY: The inclosed came to me in a letter and was part of a letter the writer had sent to her boy. They seem to me unusually fine, especially as I know the difficult, sad circumstances of the life of the writer, and how she has *lived* the beautiful philosophy she writes. I think this "word" should have a wider "audience" than myself, and hope you will place it in UNITY very soon. Sincerely yours,

Hinsdale, Ill. JUNIATA STAFFORD.

We are blessed with a maid-of-all-work from "dear ould Erin," who is a "tuneful lyre" in herself. The range of her voice embraces about three notes in the lower register, not so trying to the ear, as far as harmony goes, but particularly harrowing to the soul on account of their monotony.

A few words only of a song are remembered and none of the air; and all day a chant may be heard floating out from the kitchen with perhaps only the words, "The good old summer time," "The good old summer time," for the *theme,* the *refrain,* and the *variations!*

Today it is: "Waltz me around again," "Waltz me around again," "Waltz me around again," until my head whirls.

For a time she has been occupied in the rear of the house, but as she approaches and the murmur becomes distinctly, "Waltz me around again," "Waltz me around again," I am led to wonder if the words have any meaning to her. Do they bring back any memories of her younger days when, perhaps, she was more prepossessing? Did anyone ever waltz her around; and was she stirred by the music, as some fond one embraced her and together they waltzed to the old familiar "one, two, three" movement I danced in my youth? Could anyone ever have cared for her, begging of her more than his share of dances and aggrieved to find others also craved her attention and waltzes?

I have been carried back to my own early days while thinking of her. How I loved to waltz! How I, with a good partner, have waltzed the music down, and been cheered by the defeated couples! Life was very sweet then, when fond parents bore the brunt of things, and Hope furnished bright pictures of a glorious future. To me, then, as today, riches were not my goal; but an intellectual, cultivated mind and intellectual, congenial companionship. A certain amount of means is required to acquire this, but I thought nothing of it then. It was happiness enough to live! And I have not altogether changed, for life is very beautiful—even the inhaling of the sweet, pure air sends a thrill no pen can describe.

I also glory in my love of the beautiful in nature and in art: the symmetry of a perfect tree and the harmonious lines of a delicately chiseled marble alike appeal to my finer taste—a taste and love that Time, nor care, nor drudgery, nor grief, nor poverty, can deprive me of.

The melodious monotony of the *words without music,* "Waltz me around again," "Waltz me around again," mingled with the rattling of dishes, leads me to fear the maid is really waltzing to her own effort, when the summons, "Dinner, mum," convinces me of my error, and with the words, "Waltz me around again," ringing in my ears, I am called back to the present with the thought: I am glad I am a dreamer at sixty, as I was at sixteen! J. H. S.

The Little Roads

The little roads go up and down
  Among the valleys and the hills,
They skirt the fields of green and brown,
  They wind beside the singing rills,
And forest trees beside them lean
  And reach their boughs to those across
And shake their leaves as though they mean
  A mystical salute to toss.

The little roads—we see them when
  We whirl along the ways of steel,
And haunts of peace afar from men
  The winding little roads reveal;
We see the alderbush in bloom,
  The wild rose flaming through the trees,
And pungent breaths of wild perfume
  Are wafted to us on the breeze.

And now and then we see a roof
  Half-hidden in a sea of green,
As though the house would hold aloof
  From all things hard of heart and mean,
And leading to the house we see
  A little road that seems to know
The fellowship of bird and bee
  And of the goodly things that grow.

The little roads—for one and all
  They have their summons and their lure,
Their dust-wreaths rise and leap and fall,
  Their charm is one that will endure;
At dawn, or noon, or in the dusk
  When crickets sing their twilight odes
In mingled scents of mint and musk
  We know the call of little roads.

The city's streets are broad and bare,
  The city's streets are straight and long—
Ho, from the little roads somewhere
  Still murmurs an insistent song,
And we would fain go trudging down
  As vagrants having no abodes
Save shadowed places far from town
  Along the winding little roads.

—*Wilbur D. Nesbit in the Chicago Evening Post.*

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THE FIELD

"The World is my Country, to do good is my Religion."

Congress Notes

MUSINGS BY THE WAY.—And now (Sunday morning) we are in New York state with its varied succession of rolling hills, its meadow elms, its well-kept farms with their ample red barns, its old-time canal not yet transformed notwithstanding many projects of enlargement. Horses still plod the tow-path in the old meditative fashion far ahead of their boats, that follow in ones, twos and threes, and the quiet "feeders" wind in and out through tree-fringed banks.

There is more color in this section than in yesterday's landscape for the asters, feathery white and delicate lavender, are in their glory, and the dark purple ones appear in unmixed masses, or mingled with goldenrod, cover whole fields with a carpet of inimitable design and richness. Virginia creeper and poison ivy drape the wayside fences with vivid color, but the wreaths and ropes of bittersweet show no touch of the frost. The cat-tails are already hoary while dandelions here and there are golden as in early spring.

Suddenly the brilliant yellow of the permanent State Fair buildings indicates the approach to Syracuse and Onondaga Lake comes into view, seeming singularly shrunken in its setting of dreary madelands due to the accumulating refuse from the Solvay Process Works.

"Syracuse," said a teasing friend once upon a time, "that is kind of a sunken place, is it not? We saw only a few tall chimneys off across a pond." "Well if it is, it has salt enough to save it," was the quick retort. But the acres of low-roofed salt-sheds for solar evaporation, which in my childhood seemed to surround the western part of the city like the waves of some great sea, have long since vanished. Even the tall chimneys of the salt-boiling works are no longer conspicuous and the passing traveler seems now to recall the place chiefly as the city where the railroads run right through streets in the heart of the city, like ordinary tramways.

It seems odd not to stop and traverse these well-known streets where, notwithstanding changes, I recognize so many landmarks. Odd too, and eloquent of the flight of time is the fact that in all this talk and writing of the Unitarian Conference and the International Congress I have seen no mention of Dr. Calthrop. Here it was, in this Central City, and primarily in the little Independent Church, born, it would seem, out of due time and abandoned to the English Lutherans after eleven years of struggle for existence—here it was, I say, that I first made acquaintance with many of the noted preachers of organized liberalism: the saintly and benign Samuel J. May, notice of whose death saddened all hearts at the dedication of the Independent Church, O. B. Frothingham, Frederick Frothingham, John White Chadwick, Cecelia Burleigh, Charles Burleigh, Robert Colyer, Mr. Mann, and many others too few of whom are still with us today.

But we have long passed Syracuse. Through the placid old Mohawk Valley to Rotterdam Junction we came and now, via the Boston and Maine, are crossing the old Bay State. Here already, though the woods have scarcely begun to don their autumn coloring.

"The sumac's points of flame,
Like blazonings on a scroll,
Spell forth an illumined name
For the reading of the soul."

The village gardens are ablaze with autumn flowers and in the door-yards the bush hydrangeas show all their loveliest tints, while the wayside embankment is for long distances faintly pink with what looks like Bouncing Bet. These winding streams and verdant intervales, with their ever changing perspective of rocky wooded hills, recall the remark of an Oak Park resident soon after I came to Chicago: "When you have been here long enough to get used to flatness and then go back to the land of hills and trees, you will think that is Paradise." Williamstown, Greylock and the Hoosac Tunnel bring more memories. Never again will the daughter of a Williams alumnus, going back to his *alma mater* with her father, be able to grasp the hand and look into the strong, serene face of its revered president, Mark Hopkins, and that too in the year when the "Garfield boys" were graduated and grief for the martyr president was still so fresh as to make the presence of his widow and daughter a matter of pathetic interest.

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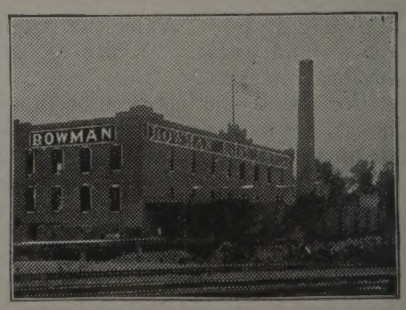

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As is altogether too common, we are belated in arrival at Boston. With suitcase in hand, I make all speed to Symphony Hall for the great opening meeting of the Congress. It is just past the appointed hour when I reach there and the crowds about both entrances as the car approaches are ominous of disappointment. Nevertheless, I cross the square and mount the steps to learn the worst. For two hours before the doors were opened crowds were sitting on the steps waiting to get in and it is long since there has been an inch of room available, no more persons are being admitted and not a few of those who got in are coming out again owing to the clearing of aisles or the impossibility of hearing. I identify a member of the local committee by his white badge and learn from him the hopelessness of my quest. As the only service he can render, he takes my suit-case and escorts me to another car on the way to my hotel. This is the Franklin Square House, a woman's hotel on East Newton street. The pretty, smiling registrar asks what this congress is of which she knew nothing save from the stream of letters that came in from people wishing to attend it, and she shows me a long list of names of women attendants already registered. In the hope of finding some acquaintance among them on the morrow, I seek my pillow. M. E. H.

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